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# THE NUR AF SHAN

Vol. IX.

LUDHIANA:—August 18th, 1905.

No 33.

## FOREIGN TELEGRAMS.

Some 241 Russian officers and men have surrendered in Sakhalin since the 8th instant.

London, Aug. 11.—3.10 p. m.

M. de Witte and Baron Rosen were closeted with their technical advisers for four hours last afternoon examining the terms.

London, Aug. 11.—5.20 a. m.

A *Daily Telegraph* telegram from Portsmouth says that on examining the Japanese credentials the Russians found that while the Tsar empowers them to make and accept conditions in his name, and undertakes to sanction anything they sign, the Mikado on the other hand requires every stipulation to be submitted to him. Consequently at yesterday morning's sitting the Russians in order to equalize the respective powers did not avail themselves of their authority to sign a treaty without reference to the Tsar.

London, Aug. 11.—6.15 a. m.

A telegram from Portsmouth states that the reimbursement of war expenses, the amount of which is left for future determination and the cession of Sakhalin are the main features of the Japanese demands. The word indemnity is avoided.

London, Aug. 11.—7.5 a. m.

The other Japanese terms are—  
The cession of Russia's leases of Liaotung.  
The evacuation of the whole of Manchuria.  
The cession to Japan of the railroad south of Harbin; the northern portion remaining Russian.

A Japanese protectorate over Korea.  
Limitation of Russia's naval strength in the Far East.  
Retrocession to China of any Russian privileges in Manchuria.

The grant of fishing rights to Japan on the Siberian littoral from Vladivostok to the Behring Sea.

Russia to relinquish the interned Russian warships to Japan.  
There is a period of suspense at Portsmouth pending St. Petersburg's reply, which is expected to-morrow, possibly, to night.

London, Aug. 11.—9.35 p. m.

It is learned at Portsmouth that M. de Witte accepts all the Japanese conditions as the basis of discussion, except the indemnity and the cession of Sakhalin.

London, Aug. 12.

Except the *Daily News*—which considers that the demands for a fishing grant to Japan and for Russia relinquishing the interned warships might have been waived—the papers consider the Japanese terms entirely reasonable and legitimate.

A telegram from Portsmouth says that it is confirmed there that the Russian reply rejects the indemnity and the cession of territory. It declares that Russia is not vanquished; she has suffered reverses, but is not obliged to accept peace at any cost, and she throws the responsibility of the war on Japan.

London, Aug. 13.

A telegram from Portsmouth says that the discussion on the first clause of the peace conditions lasted all yesterday afternoon and was then adjourned; but two main points of the negotiations, namely, the indemnity and the cession of Sakhalin, are left temporarily in abeyance.

The sentences on the Black Sea mutineers are unexpectedly light, the authorities fearing to take extreme measures. Fifteen are acquitted, five are sent to penal servitude for life and the rest get lighter sentences.

The yellow fever at New Orleans is spreading most seriously. There were 145 fresh cases yesterday and nine deaths.

The Manila Board of Health is believed to have discovered a cure for leprosy by means of Rontgen Rays. Twenty-five cases have been treated for six months. All have improved and six are apparently cured.

London, Aug. 12.

The famine in Southern Spain is getting worse daily.

Bands of thousands of peasants are killing flocks and attacking farms, the inmates of which are defending themselves with firearms.

The Governor of Cadiz has telegraphed that he cannot be responsible for rural peace.

London, Aug. 14.

Saturday's meeting of the conference discussed inconclusively the question of the recognition of Japan's preponderating position in Korea.

The Plenipotentiaries re-assembled this morning.

The status of Korea clause has been disposed of.

The Norwegian plebiscite has practically unanimously approved dissolution.

Marshal Foz reports having severely defeated the Yemen rebels concentrated near Sivelhamis with great loss.

London, Aug. 15.

The latest news from Portsmouth says that articles 2 and 3 were settled by the plenipotentiaries yesterday, and relate to the evacuation of Manchuria with the abandonment of Russian rights there, and the cession of the Chinese eastern railroad south of Harbin.

The Russians benefit by the most favoured nation clause in Korea.

A despatch from Portsmouth says that it appears that the Chinese railroad clause was not settled yesterday. The clause comes later. The restoration of Chinese administration in Manchuria is settled.

Clause 4, concerning the surrender of the lease of Liaotung and the

Blonde and Elliot Islands, is agreed to.

It is understood that the clause has not touched questions regarding

Port Arthur and Dalny, which are covered by a separate article.

The death is announced of Sir William Laird Clowes, the naval

writer.

Darjeeling, Aug. 15.

A terrible fire occurred here in the early hours this morning on the Chowrasta, when three shops—Messrs. Francis, Harrison, Hathaway and Co.'s Thomas Paar, photographer's, and Pym's Stores—were burnt to the ground, resulting in damage to the value of nearly two and a half lakhs of rupees. With the exception of a few books, a piano and about 30 pairs of boots nothing was saved. It is believed part of the loss is covered by insurance. The Drum Druid Hotel, which adjoined the shops, had a very narrow escape.

The houses belonged to the Woodlands Hotel Company, which has sustained great loss, the annual rent of the three shops being some Rs. 12,000. No lives were lost.

It would seem that the fire originated on the premises of Mr. Thomas Paar, photographer. These premises had been carefully locked up last night and no inflammables were left in. At about 12.30 a. m. the policeman on duty discovered flames issuing from the shop and gave the alarm at the police station. In the meanwhile the Maharaja of Cocho Behar and some guests passed the shop on their way home from dinner at the Carlton restaurant, and discovering the fire raised the alarm. The police were soon on the scene, but great difficulty was experienced in obtaining water, and before effective assistance could be rendered the flames had spread rapidly and soon enveloped Pym's Stores on one side and Messrs. Francis, Harrison, Hathaway and Co.'s shop on the other. Within three quarters of an hour the three shops were in ruins, and the flames had devoured the contents of all the shops before anything of value could be saved.

Paar has lost valuable property, including negatives of Everest and others mountains, to obtain which a special expedition had to be undertaken.

Mr. Collinter, Manager of Messrs. Francis, Harrison, Hathaway and Co., made heroic efforts to save some goods, and eventually had to be dragged out from the burning building.

The absence of a fire brigade contributed to the completeness of the calamity.



## EDITORIAL NOTES.

"I live to hail that season  
By gifted minds foretold,  
When man shall live by reason,  
And not alone by gold;  
When man to man united,  
And every wrong thing righted;  
The whole world shall be lighted  
As Eden was of old."

A neatly printed volume in Urdu has been sent to us by the agent of the M. E. Publishing House, Lucknow. It was accompanying statement, which will interest our readers.

"The Rev. J. A. Elliott of the Wesleyan Mission, Fyzabad, has just issued, through the American Methodist Publishing House of Lucknow, a book in the Urdu Vernacular, entitled 'Itihad-ul-Anajil' (the four Gospels in one), which he has compiled from Judge Waddy's 'Harmony of the Four Gospels.'"

This book meets a requirement which has long been felt in India.

The writer of the Book, by weaving the four gospels into one, has placed before us the life and teachings of Christ in the form of one complete narrative. He has also added necessary and explanatory notes and comments which are placed in brackets so that they may not be confounded with the original text. The Book does not end with the gospels, but includes a few chapters of the Acts of the Apostles, giving an account of the ascension of Christ and the Day of Pentecost with its results. It has a very complete and exhaustive index which, in four parallel columns, gives the chapter and verse in each gospel where all facts and incidents mentioned in the Book are to be found. There are also twenty pages of notes at the end giving a short account of the different sects, and various offices mentioned in the New Testament, together with a complete list of the miracles and parables of Christ.

The Book contains over five hundred pages of good clear print, and is neatly and strongly bound. It is being sold at the low price of four annas which barely pays for the paper."

The book is beautifully printed in large letter and bound in stiff board covers.

We have, however, in this book a curious illustration of overlapping in Missionary literary endeavour. The publisher informs that this book meets a felt want, and no doubt it does because the average Missionary does not

know what books have been published by the various societies. The fact, however, is that a book almost identical with this has been in print for 25 years! It was prepared by Mr. Tucker the "praying commissioner" of Benares based upon a Harmony of the Four Gospels and a weaving together of the various narratives in the very words of Scripture so as to form a Life of Christ. It is published by the Panjab Book Society in Urdu and Panjabi.

This fact will not detract from the usefulness of this book but it is a pity to duplicate books when the need of new ones is so great.

The following stirring words were addressed to a graduating class in an American Institution. They were listened to with respect and received with applause. No one even dreamed that the speaker was aspersing the national character or making charges of selfishness or untruthfulness. But the speaker was not a viceroy. He said:

"They who win the respect and esteem of their fellows do it by standing against the tide for the sake of truth and principle, by lending a hand, by standing in the path of the destroyer, by unselfishly defending the cause of the poor and distressed."

I have been talking to you to-night about the unselfish life. I charge you make a brave struggle against selfishness. It is the very essence of sin. It drags down the best of you if once you allow it to get the mastery. It knows no favorites."

"If you would be lifted up and honored, if you would win the confidence and good will of your fellowmen, if you would find the enrichment of life of which you do not now dream, if you would secure real happiness, happiness that abides, see to it that you live an unselfish and benevolent life."

John Ruskin says—"so far as you desire to possess, rather than to give; so far as you look for power to command instead of to bless; so far as your own prosperity seems to grow out of contest or rivalry of any kind, with other men or nations; so long as the hope before you is for supremacy instead of love, and you desire to be greatest instead of least, first instead of last, so long are you serving the Lord of all that is last and least, the last enemy that shall be destroyed, death; and you shall have death's crown with the worm coiled in it, and death's wages with the worm feeding on them. Kindred of the earth shall you yourself become, saying to the grave "Thou art my father," and to the worm. "Thou art my mother and my sister."

Get above sordidness and selfseeking and scatter the sunshine and music of your life for the good of other.

The increase will be as certain as the promise of a good

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God can make it. "Give, and it shall be given unto you."  
 "There is that scattereth and increaseth yet more."

For the benefit of our Missionary and Indian Christian readers, we give the following list of members and examiners elected on the Language Committee for the Urdu Area in North India. Any authors desiring to aid this Committee in the preparation of Urdu books &c. should correspond with the convenor.

The General Committee is as follows:—

Rev. E. M. Wherry, Ludhiana, *Convenor*, Rev. H. U. Weitbrecht Ph. D., Lahore, Rev. S. S. Allnutt M. A., Delhi, Rev. W. F. Johnson D. D., Mainpuri, Rev. J. H. Messmore, Pauri, U. P., J. B. Thomas, Meerut, J. F. Cummings, Jheelum, Rev. William Scott, Sialkot, Rev. J. Waiz Lall M. A., Delhi, Rev. W. M. Huntley M. D., Agra, Rev. E. Greeves, Benares, Rev. P. S. Wynkoop, Allahabad, Rev. D. L. Thoburn, Lucknow, Rev. J. J. Lucas D. D., Allahabad, Dr. T. L. Pennell, Bannu, M. L. Rallia Ram Esq. B. A., Amritsar, W. H. L. Church Esq. Lahore, Mr. Fazl, P. R. B. Secy, Lahore, Miss. Dewar, C. Z. M. S., Amritsar, Miss. M. L. Harris, Bhagulpur, Miss. H. L. Messmore, Pauri, Garhwal, Miss Roorke, Baptist Mission, Delhi.

The Committees elected to examine manuscripts in Urdu are as follows:—

(1) FOR THE UNITED PROVINCES.

Rev. W. F. Johnson D. D., *Mainpur*, Rev. J. H. Messmore, *Pauri*, Rev. Ghulam Masih, *Mainpuri*, Rev. Tara Chand *Ajmer* (wishes to be excused because of infirm health).

(2) FOR THE PANJAB.

The Rev. S. Ghose B. A., Delhi, Rev. J. Waiz Lall M. A. Delhi, Rev. Dr. Stuart, Jheelum, Rev. Talibuddin B. A. Lahore, Mr. Fazl, Asst. Sec. P. R. B. Society, Lahore.

Authors desiring to present manuscripts to the Urdu Language Committee, should correspond with Rev. E. M. Wherry, Convenor, who will at once present the manuscript to the Committee for his Province. On its approval, the Convenor will at once endeavour to find a publisher.

The members of the General Committee can aid the Committee

(1) By interesting Indian authors in the cause of a sound literature for India and so secure the manuscripts of new books.

(2) By suggesting to the Convenor any book suitable for translation into Urdu.

(3) By promoting in his own neighbourhood the circulation of good books.

(4) By calling attention to any Urdu book which has been found especially useful.

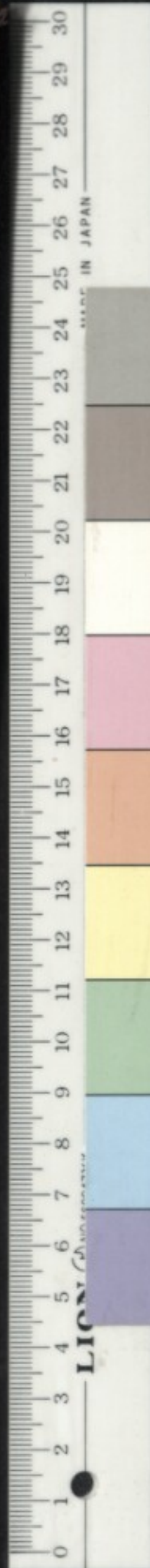
N. B. CHRISTIAN PAPERS PLEASE COPY.

### THE SPIRIT AND THE WORD.

Amongst the Sacred Books of the East the only volume which can compare with the Old and New Testament Scriptures in popular influence is that which contains the teaching of Confucius and his disciples. The Chinese Classics season the speech of the illiterate field-labourer and the boatman. The noble Sanscrit hymns of the Aryan dawn are the possession of a priestly caste, and though translated into the languages of Europe, have not yet been given to the low-caste races of India. Buddhism, as became a huge democratic religion, vernacularized its Classics in the lands where it gained a foothold, but amongst dense populations nominally Buddhist its literature is unknown. But the Confucian Analects are taught in every elementary school of China, and bandied about in remote village markets and households. The prestige of this comparatively small body of writings is more or less of a puzzle to the Western mind. The sayings are not without their charm of form, for they have been rounded into smooth and perfect rhythm by the declamation of centuries, but in substance they are the truisms of every system of high-class morality and civilization. The secret of their power is that they idealize elementary sentiments and affections, and come close to the best life and experience of the home. This early literature, with its twenty-two centuries of prestige and unabating influence, sets about building society upon simple and yet sacred principles in human nature and so guarantees political stability. It builds soundly although not high, and builds upon experimental truths always vital to the well-being of the family and the State.

And is not the Bible, wherever it is disseminated, accepted as final within its own special province because it is true to the facts of spiritual life, as the wisdom literature of the Chinese sages is true to the irreducible facts of the natural life? Up to the furthest point to which our religious experiences carry us, the Sacred Scriptures have proved veracious, and men more richly spiritualized than ourselves assure us that their witness is equally and absolutely veracious beyond the limits of our halting experience and meagre spiritual history. The Bible lays down the principles upon which the new home of the human spirit is founded, where man abides under the shadow of the Eternal Father and comes into communion with that larger family of which He is the Head. The Bible is essential experience, it grew up out of religious experience, and is used by the Spirit to create and vitalize ever new experience, so bringing into a common fellowship the men of all generations.

In describing the Christian panoply the Apostle speaks of "the Word of God" under the metaphor of a sword; and perhaps the writer of the epistle to the Hebrews has the same figure in view when he describes the disiective power





of the Word, a power vital alike to judgment and salvation, as "sharper than any two-edged sword." In the apostolic days, when no attempt had been made to formulate a New Testament Canon, "the Word of God" was a term of widespread use and specific meaning. Of course it could not then be coextensive with the gospels of the evangelists and the epistles. But it was used to describe the law and the prophets, as well as the sayings of Jesus current amongst the disciples, together with those exalted and self-demonstrating utterances of the first messengers of the Gospel which had impressed themselves indelibly upon the infant Churches. Indeed, these sayings became a nucleus around which the New Testament writings subsequently arranged themselves by a law of inherent attraction.

Our exegetes tell us the Divine Word is described as "the sword of the Spirit" because the Spirit inspires and furnishes its message. The Word was given through His ministry to prophets and apostles. But may we not carry the interpretation of the term somewhat further? The divine Word is the weapon of the Spirit not only because He fashioned it, but also because He abides in it, making it effectual for the enlightenment and conversion of the world and the building up of an elect people. The Spirit is pre-eminently immanent in the messages of the Bible, as the history of all religious experience tends to show. Commentators sometimes treat the Spirit's relation to the Scriptures in some such way as the clockwork school of theologians conceived of God's relation to the world He had fashioned. The necessity of distinguishing between God and His workmanship led them to put the Creator outside the visible machine. When He had adjusted its parts and touched its mainspring into movement He left it to do the best it could, or at least constituted Himself on external providence over its order. We have improved upon such defective ideas. The living God is in the innermost heart-fibres of the world, and not for a single hour do His activities pause. And in the same way the Spirit inspheres Himself within the Word He imparted, and in the work of converting men and purifying the Church into communion with Himself, not for a single hour do His activities cease. The sword which drives back the mysterious forces of evil and guards human souls against final desecration is not only shaped and tempered by the Spirit but wielded by His unseen hand.

Superhuman evil must be turned back by forces of superhuman virtue. The military equipment described by the Apostle in his letter to the Ephesians is made ready to meet the strain of a portentous spiritual conflict. "We wrestle not against flesh and blood but against principalities and powers." A weapon from the spheres of the unseen is indispensable if we are to meet the unseen foes whose hosts beset us. And equally needful is an unseen arm to

ply this aggressive spiritual implement. In this desperate and age-long controversy an arm of flesh, however trusty the weapon it wields, cannot achieve much. Perhaps our Lord's use of Scripture in the hour of His temptation may have recurred to the mind of the Apostle when he described the Word as "the sword" by which "the Spirit" wages a holy war in us and in the world. Certain it is that in the crises of our religious history this is the instrument which determines the issue. Rude and superstitious Christians perhaps use the letter of Holy Writ in methods that repel us and seek directing messages after a fashion scarcely distinguishable from the lot. But beneath such uneducated piety there lies the unmistakable fact that the words of Scripture have an efficacy lacking in all other words, and produce effects unrivalled by the highest feats of reason, eloquence, and poetry. Conversion ought to be too sacred a theme to be systematized into statistics for the psychologist, but familiarity with the inner religious history of people belonging to various communities will sustain the statement that in nine cases out of ten the words of Scripture are vital factors in the spiritual changes which are brought to pass. Memorable promises are the gateways through which the soul passes into safety from the onset of temptation. The spiritual shadows which sometimes fall thick round a believer's death-bed are driven back by the light shining from the Word. The power of Scripture texts, however we may explain it, is incontestable. If a politician who holds lightly to religious creeds, or has perhaps formally disavowed them, wants to make his message tender, impressive, triumphant, he alights upon Bible words. The agnostic writer weaves into his phraseology forms of speech which have the highest sacredness, and shapes his periods upon the model of the prophets and of the Lord Himself. The words of the Bible have a force and an efficacy lacking in other words, our enemies themselves being the judges.

Without laying ourselves open to the reproach of Bibliolatry, are we not all sensible of a mystic impressiveness in the words of Scripture which is simply indefinable? The Spirit who abides in the Word gathers up into Himself the experiences of all who have been sanctified in the truths it has brought, and gives them back to the successive generations of men in luminous and undiminished radiations. We may compare the Scriptures to a mesh-work of highly developed and sensitive nerve. The physiologist cannot explain in chemical or biological terms the difference between the nerve-processes of an Australian black man and a Rubinstein. Morphologically they are the same. The dissecting-room presents no demonstration of the organic change. The laboratory has no light to shed upon the problem. But the one set of nerves has gathered up into itself the susceptibilities and the rare responsiveness of centuries of ancestral taste; and the other having failed to do so remains what it was at the beginning. The literary forms of the Bible may not vary in anything which can be expressed by the rules of rhythm and prosody from the forms presented by other compositions. Morphologically a sentence in Isaiah may

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offer no marked points of divergence from a sentence in Plato or Marcus Aurelius; but the one is charged with quivering, soul-quickenng energies lacking to the other. In the words which come from God the stamp of origin is unmistakable, and there is a living and organic affiliation with the Eternal centre.

It is sometimes said the words of the Bible accumulate power and peculiar impressiveness from the mere association of ideas. Bible language represents an early tradition of authority in our training, the effect of which scarcely ever ceases with the after years. But is it so in every case? The language of Holy Writ speaks with a mysterious secret of persuasion to men with whom authority counts for very little, and who have perhaps surrendered their early faith in the documents held sacred by the Churches. Again it may be urged, the words whose spell men cannot escape were taught in a childhood that, looked at from afar, is like a dim and enchanted dreamland, and a certain glamour still clings to the half-forgotten lessons, mingled as those lessons were with parental tenderness and solemnity. But the words have the same force for many a new convert from heathenism who had no early training in the wonderful and picturesque ethic of the Bible as he knelt in the purple twilight of the summer or by the gleam of the winter hearth-fire. It is said again Music has invested the words we account inspired with an æsthetic atmosphere, and they come to us in vague memories of anthems, oratorios, and simple hymns, not to speak of the magic of Sacred Art. But the explanation stops short, for we are reminded that these words have the same charm and spiritual values for entirely unmusical and inartistic races and individuals. The Bible, it is again argued, borrows much of the force we are ready to believe spiritual from skilled translations like that of Luther, or of the Authorized Version. True, we owe much to such versions, but this is not the entire secret, for uncouth, blundering, tentative translations which affront the literary ear of the Oriental have much of the same undefined force that our best European versions possess. Halting paraphrases of the Psalms and prophets, at which the critic scoffs, have a strange spiritual charm for people who can appreciate the best in secular literature. Christian hymns, it may be urged, have a conspicuous place in creating spiritual life. True, but when the hymn is the channel of renewing and reviving grace, it reiterates a Bible metaphor which is almost sacramental in its significance, or prolongs the Divine Word in the melodies of a sevenfold Amen. The hymns which have helped us most are responses to the Divine Word itself. The mystic power of the Word cannot be explained by "The Psychology of the Crowd," for the Word has the same message for the solitary thinker as for the devout multitude. The high enthusiasms kindled by Christian fellowship sometimes amaze us, but there are no mystic enthusiasms of which the Spirit in the Word is not the uniting bond and the secret enkindling flame.

T. G. SELBY in

*The Bible in the world.*

Human life, as a series of acts forming personal history and resultant in personal destiny, is not like children making chalk marks on a blackboard, to be erased and the crude experiment to be repeated again and again, but like a permanent painting, each line and shading of which has to do with its worth and which will endure.—Rev. Dr. Frank W. Luce.

### J. S. ON SIKHS AND IDOL WORSHIP.

With reference to a statement made by an Amritsar correspondent regarding the removal of the idols from the precincts of the Golden Temple, which appeared in your issue of the 16th instant, I beg leave to point out the true state of affairs.

That the idols have been removed from the "Parkarma" is quite true, but there is no likelihood of its causing any vital disagreement amongst the Sikhs. The enlightened as well as the orthodox Sikhs know full well that as a matter of course they are not idol worshippers. Their sole guide in religious matters consists of the teachings contained in the "Guru Granth Sahib" which teaches them the unity of God and brotherhood of man, and constant remembrance of the Creator and a thorough and willing submission to His divine will. The worship of stone idols is held up to ridicule by all the Gurus; even the Hindus who believe earnestly in the teachings of the Sikh Gurus readily acknowledge that idol worship forms no part of the teachings of the Sikh Gurus, and I am sure that they would not have said a word against the removal of the idols had they not been put up to it by certain interested parties, and a great deal of fuss made by a certain section of the Indian Press which delights in creating ill-feeling. One would only wish this energy could have been better directed. It is said that some gentlemen from Lahore and Amritsar waited upon His Highness the Raja of Nabha to find support in their attempt to prove that Sikhs were idol worshippers.

The old Maharaja, I am told, declined in any way to interfere in the matter, and was simply content to give his views in a circular letter which His Highness issued showing that the teachings of the Sikh Gurus were universal and unsectarian in character and the Sikh temple was open to all. I entirely agree with His Highness, only I may be permitted to point out that it would be a sin on the part of the Sikhs, in whose hands Guru Govind Singh left not only the Khalsa nation but his beloved India, if they fail to fulfil the trust and allow rites and ceremonies of superstitious Hindus to encroach upon their pure religion and I am sure that His Highness regards with approval, all efforts which are made to raise the Sikhs to those ideals which the great Gurus placed before them.

I am surprised to find the name of Bhai Jawahir Singh mentioned as the supporter of idol worship amongst the Sikhs. Bhai Jawahir Singh has always taken a prominent part in reforming the evils which were slowly creeping in amongst the Sikhs, and I do not think he has any reason to go back from his former position, merely because the management of the Khalsa College has passed out of his hands. It would be a matter of deep regret if the Sikhs were to forget so soon the wise counsel of Sir Charles Rivaz, who exhorted them to sink all differences and work manfully for the well-being of the Sikhs. Sirdar Sunder Singh Majitha has been acting as Honorary Secretary at an immense sacrifice, and is doing his best to reconcile all the parties and is supported by the Maharaja of Nabha and all the ruling Chiefs. The Sikhs in general regard him as an ornament of the community and call him "Panth Bhushan." Under his guidance there is no likelihood of a split amongst the Sikhs and the Hindus who are as dear to him as his own people.

*The Pioneer.*

A careful estimate of the census authorities places the present population of the United States at 82,518,000.



## WHITHER ART THOU GOING?

BY REV. THOMAS NIELD.

Brother, whither art thou going,  
While the stream of life is flowing,  
Bearing thee upon its bosom onward toward eternity?  
As the unseen thou art nearing,  
Dost thou have a Pilot, steering  
Toward the blessed harbor on the other side the sea?  
Or art thou but idly drifting  
Where the fog lies, never lifting,  
Drifting on to where the breakers beat with never-ceasing  
roar?  
Thou hast nothing to expect there  
But, like thousands, to be wrecked there,  
And be strewn in hopeless ruin on the ever-troubled shore.  
Sure, a Pilot thou art needing,  
With a hand in safety leading,  
Lest disaster overtake thee and forever overwhelm.  
In Christ Jesus, and no other,  
Thou may'st safely trust, my brother,  
Certain of the blessed harbor, with his hand upon the helm.  
Gleason, Tenn.

## TWENTY TIMES A DAY.

Twenty times a day, dear,  
Twenty times a day,  
Your mother thinks about you,  
At school, or else at play.  
She's busy in the kitchen,  
Or she's busy up the stair;  
But like a song her heart within,  
Her love for you is there.  
There's just a little thing, dear,  
She wishes you would do,  
I'll whisper, 'tis a secret;  
Now, mind, I'll tell it you:  
Twenty times a day, dear,  
And more, I've heard you say,  
"I'm coming in a minute,"  
When you should at once obey.  
At once, as soldiers instant  
At the motion of command;  
At once, as soldiers seeing  
The captain's warning hand.  
You could make the mother happy  
By minding in that way,  
Twenty times a day, dear,  
Twenty times a day. —Ex.

This is the will of him that sent me, that every one  
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